



## Patronage and experiences of sexually abused Christian teenagers in “baby factories” in Nigeria

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### Abstract

This study examines the experiences and challenges that Christian teenagers who have been enslaved in baby factories are going through. The interviews for the study were conducted from 2022–2023 in Nigeria. Delta, Port Harcourt, and Enugu were chosen as the study areas because of the various cases of baby factory businesses that have been discovered in these areas. The study consisted of 19 teenagers who served as informants. The informants were between ages 10 and 30. This qualitative study was conducted with a critical discourse analysis (CDA) approach. Findings reveal that the factors that led to increased patronage of baby factories include less stringent requirements at baby factories, barren couples, no monitoring after adoption of the child, Christian teenagers lured under the deception of better lifestyles, and poverty. Also, the findings show that, as part of the experiences and challenges of teenagers in baby factories, some are forced to have sex with the men, their child is forcefully taken away, the teenager looks unhealthy and malnourished, she is not allowed to attend formal education, and she is paid less when she gives birth to a girl child compared to when she gives birth to a boy child. Recommendations were discussed.

**Keywords:** *Sexual abuse, child trafficking, child abuse, intra-migration, baby factories, Nigeria*

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## **1. Introduction**

There are three common crimes in Nigeria. These are financial fraud, drug trafficking, and child trafficking. The focal point of this study was on baby factories in Christian dominated southern Nigeria. Baby factories are also known as illegal maternity centres, "child harvesting" (Atiomo, 2021), or illegal orphanages. Nigerians who operate these baby factories usually tell the general public that they are running orphanages (Obaji, 2020). To better understand the subject, it may be helpful to know that baby factories are frequently tiny, unauthorised establishments that pose as private medical offices or orphanages and perform women's impregnations as well as negotiate and sell infants. (Hamilton, 2020). In Nigeria, there are more baby factories than orphanage homes in the country. The Nigerian government has been trying to curb baby factories in Nigeria, but the business continues to thrive. Take, for instance, Favour Christopher who was seventeen years (Rivers state); Julianah Wilson who was 17 (Akwa Ibom state), Okechukwu Ifunaya, who was 17 years (Ebonyi state), Igwe Blessing (15 years from Imo state), Orji Gift (19 from Imo state) and the eldest, Gift Etim (20 years), were found in Baby factories in the Obafemi-Owode Local Government Area of the state, both in Ogun State (Olatunji, 2020); or the case of Operatives of the Nigeria Police Force in Rivers State that bursted two baby factories and rescued 10 victims including pregnant young girls (Iheamnachor, 2023). How do baby factories work? Young men are hired to impregnate girls, and the children sell out. Because the menace of baby factories ignores adoption protocols, it is termed a form of human trafficking (Momoh, 2023). Owners of baby factories look for young girls who are pregnant unintentionally and entice them into several "homes" and "orphanages," where they are confined until they give birth to their children, which they then purchase.

Many teenagers are engaging in intra-migration. Most of these intra-city migrations are from rural areas to cities or from one city to another. Most of them migrate in the bid to find greener pastures, which makes them easily available for voluntary or forceful engagement in baby factory in the city. The owners of such businesses use promises of an improved life, actual kidnapping, or coercion to entice naive women into the industry (Momoh, 2023). According to a critical analysis, the main reasons unaccompanied migrant children turn to sexual exploitation are the lack of safe and legal routes to suitable migration destinations, the impossibility of returning home to allegedly oppressive and harmful environments, especially for rural residents, and the daily exposure to inadequate, sometimes inhumane, living conditions inside migrant facilities (Digidiki & Bhabha, 2018, p.114). This is the situation in which teenagers are engrossed in Nigeria, as the Nigerian government seems overwhelmed with the issue of baby factories growing in different parts of the country.

There have been many studies on baby factories in Nigeria. Makinde, Olaleye, Makinde, Huntley, & Brown (2017) noted that the expressions "baby factories" and "baby harvesting," which refer to the breeding, trafficking, and mistreatment of infants and their biological mothers, are relatively recent. Alabi (2018) noted that in Nigeria, the practice of infant commodification, or the illicit breeding of infants for commercial purposes, is on the rise and endangers the lives and wellbeing of infants, young girls, and mothers. Alichie (2015) explained that the rising incidences of baby factories have gradually added to the plethora of human rights issues bedeviling Nigeria and have thus posed a new dimension to issues of child abuse and trafficking in recent times. Most of this literature has been able to state the problematic nature of baby factories in Nigeria, giving less attention to the experiences and challenges of sexually abused teenagers in baby factories.

The aim of this article is to assess the challenges and experiences of sexually abused Christian teenagers in baby factories in Nigeria. First, this study analyses the baby factory business in Nigeria. Second, it gives an empirical analysis of the experiences and challenges of teenagers in baby factories. Third, it provides recommendations on ways of curbing this anomaly.

## **2. The concept of a *baby factory***

Baby factory could be defined as a place usually a house of flat(s) where girls and young women who are pregnant are housed secretly, and when they give birth their children are sold and the girl or women is paid for the services. The concept of baby factory can also be defined as a situation where women and young girls are kept in a location and forced to get pregnant and their babies sold. According Huntley (2013:10) baby factory involves "the restriction of a person's movement against such person's will, forced impregnations, sale of babies and illegal adoptions". Unfortunately, the phenomenon of baby factory is a new trend in human trafficking. Eteng, Nnam, Nwosu, Eyisi, Ukah, & Orakwe (2021) explain that Nigeria's growing societal issue to watch is the occurrence of baby factories, especially in the southern region of the country.

There are so many societal issues that Nigeria is battling. The top three are:

1. Fraud
2. Drug abuse
3. Baby factory

There are many characteristics of the baby factory industry. They include:

1. Restrained movement and housing
2. In-house maternal care

3. Monitored delivery
4. Baby sold with (out) the knowledge of the girl
5. Money is paid to the girl for the sale of the baby
6. Male child is costlier than female child
7. Women are majorly the managers of baby factory in Nigeria

There are several ways that girls are brought into the baby factory camps. In the experience of Huntley (2013, p.1), girls are lured by traffickers to the baby factories with false promises of employment or education. When the girls arrived they are forced to remain in the compound, and after birth their baby is forcefully taken from them and sold.

There are so many actors in the baby factory set up in Nigeria. These actors either act as aggressors or as victims. Omeire, Iheriohanma, Osita-Njoku, & Omeire (2015, p.67) explained that these actors are the proprietors of the factory, who supply the space and logistics and pay for the girls' upkeep while the deal is being finalized. Girls who pose as "breeders" or "hatchers" of the infants who will be sold at birth make up the second group of performers. The third group of players is the customers who, by continuing to do business with the company, support it.

In another line of thought, some scholars believed that the whole narrative of baby factory began on a positive note before the essence of the initiative was defeated. According to Nwaka & Odoemene (2019) an effort to protect unmarried pregnant women has evolved into "baby harvesting" and selling through infamous "baby factories," where young women are imprisoned and used as industrial machines to produce babies. The children produced through this process are frequently sold illegally to adoptive parents who are in urgent need of them.

From a legal point of view, Ojedokun & Atoi (2016, p.48) noted that the activity of baby factory operators tramples on Section 29 of the Convention on the Rights of the Child, which states that

*child adoption shall be in the best interest of the child by mandating State Parties to ensure that the adoption is authorised only by competent authorities, who determine in accordance with the applicable law and procedures that it is permissible in view of the child's status, concerning parents, relatives, and legal guardians.*

In Nigeria's burgeoning black market or underground economy, the commercialization and sale of children under the pretense of "baby factories" has become ingrained. Two key factors will ensure that this phenomenon persists. First of all, baby buying and selling will undoubtedly find a sufficient material basis to continue as long as there is continued demand for and supply of

newborns. In addition, this increase in demand and supply shows that the baby buying and selling industry is not about to end (Okoli & Eze, 2021).

### **3. Methodology**

This qualitative study was conducted with a critical discourse analysis (CDA) approach. Critical discourse analysis (CDA) is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political contexts (Nnamdi-Eruchalu, 2015). CDA aims at a better explanation and description of a context or language. Although, some persons consider CDA as much aimed at criticizing, CDS instead helps in an in-depth understanding of particular texts or information. Girls, family members, and friends of victims were provided with the opportunity to engage in the discourse concerning baby factories in Nigeria. The interviews for the study were conducted from 2022–2023 in Nigeria. Delta, Port Harcourt, and Enugu were chosen as the study areas because of the various cases of baby factory businesses that have been discovered in these areas. The study consisted of 19 teenagers who served as informants. The informants were between ages 10-30years. This study was careful enough to adopt pseudonyms instead of the informants' real names, in line with the agreement between the researcher and the informants.

**Table 1.**

Socio-Demographic Information on Informants. Source: Authors compilation

| <b>S/N</b> | <b>NAME</b> | <b>SEX</b> | <b>STATUS</b>           |
|------------|-------------|------------|-------------------------|
| 1.         | Uju         | Female     | Friend of a benefactor  |
| 2.         | Faith       | Female     | Friend of a victim      |
| 3.         | Esther      | Female     | Friend of benefactor    |
| 4.         | Ngozi       | Female     | Friend of benefactor    |
| 5.         | Modesta     | Female     | Victim                  |
| 6.         | Adaobi      | Female     | Friend of a victim      |
| 7.         | Ruth        | Female     | Victim                  |
| 8.         | Theresa     | Female     | Victim                  |
| 9.         | Uche        | Female     | Friend of a victim      |
| 10         | Joseph      | Male       | Friend of an accomplice |
| 11         | Jenifer     | Female     | Friend of a victim      |
| 12         | Ifeoma      | Female     | Victim                  |
| 13         | Ann         | Female     | Friend of a victim      |
| 14         | Jacinta     | Female     | Friend of a victim      |
| 15         | Amaechi     | Male       | Friend of a victim      |
| 16         | Lucy        | Female     | Friend of victim        |
| 17         | Adaeze,     | Female     | Friend of victim        |
| 18         | Nkiru       | Female     | Friend of victim        |
| 19         | Faith       | Female     | Friend of Victim        |

NB: The names are pseudonyms

#### **4. Theoretical framework**

The phenomenon of baby factory could be better approached using the Fairclough's model of Critical Discourse Analysis. Fairclough's theory consists of three stages, thus:

1. Description
2. Interpretation
3. Explanation

According to Fairclough (1989:20), description is concern with the formal properties of text, the interpretation is concerned with the interplay of the text and interaction, the explanation is about the relationship between interpretation and social context. Al Ghazali (2007:4) noted that the social nature of language is shaped primarily by power relations in society, and that discourse shapes social relations, as well as being shaped by them.

#### **5. Patronage and experiences of sexually abused teenagers in baby factories**

Patronage has to do with the motivating factors to the victims and aggressors involvement in baby factory business. There are some reasons that have sustained the involvement of girls and young women in baby factory activities. They are recorded below:

##### *Why the Patronage*

As stated in the introduction, the patronage of baby factories and centres has increased in recent times. Emerged themes include the fact that running a baby factory requires little commitment, enjoys the patronage of couple with no children, once a child is gotten from baby factory there is no link between the baby and the mother or management of the baby factory, among others.

##### *Less stringent requirements*

There is the view that getting children from a legal orphanage camp is difficult; hence, the decision to go to baby factories. In the view of Uju,

*My sister has to pay for the child she got from one of the girls and the girl was told never to look for the child again. She was even happy for the money that was given to her. Getting a child from*

*illegal orphanage homes that is baby factory is easier. No document is signed. In fact they can even deliver the baby to you at home.*(Interview 1)

This is not the convention in orphanages in Nigeria. From what Uju said, one can easily get a child from a baby factory once the money is there. Thus, the rich as the favoured once who patronize of baby factories in Nigeria.

Report shows that the lack of documentation may take very lengthy days, which is not found in the baby factory chain. In Faith's observation,

*The girls at baby factories do not care about the future of their children. And the owners of baby factories are wise enough not to document any of their captures. From abduction, to pregnancy to delivery, nothing about the woman is captured.* (Interview 2)

Documentation has to do with keeping a record of benefactors, address of the benefactors, job of the benefactor, and also a systematic schedule for monitoring how the child is taken care of. Unfortunately in baby factories, these parameters are lacking as children are sold, and records are not kept so that no the girls may not be privileged one day to come across any of the documents and used the informal to file legal charges against the owners of the baby factory.

#### *Childless couples*

Barren women are also discovered to visit baby factories a lot. Some, who may be wary of IVF, usually opt for child (ren) from baby factory. Childless couples are married men and women who are unable to bear children through biological process. Sometimes, this state can be traumatizing for the woman especially and this makes her resort to any available mode of survival. In Esther's personal observation,

*My friend, who had been married for ten years, and yet had no child, had to visit a baby factory in Port Harcourt. She was connected to the owner of the baby factory by another woman. She got the child, a son, very easily from there and is currently living with the child. In fact, that is the only child she has for now.* (Interview 3)

Notwithstanding the secrecy of the baby factory industry in Nigeria, people still have the information of the location when they are in need of their services. Childless in Nigeria is something that has destroyed marriages especially in southern Nigeria with an abundant Christian and Africa traditional worshippers. Barren women visit baby factories often in the quest for child (ren). Like Esther's observation, women travel distances to get to their projected baby factories. Another observation was presented by Ngozi, thus:



*Most times, baby factories are the only alternative for childless couples. The only problem is the cost of buying these children, apart from that, there is no challenge. Fortunately, one can even stay in another state, and the child will be brought her in another state. Although, it is a dangerous trip, some childless women prefer this type, so that nobody will see them close to the baby factory. (Interview 4)*

Some of the women who patronize these baby factories usually hide their identity to prevent tracking and shame. This is why they see baby factories are perfect match. Some women even paid a person to act as the one that need the baby, and the person get the child from the baby factory and bring it to them wherever they are. The money for transportation or acquiring the child is usually no issue to them.

*No monitoring after adoption*

Every organization is interested in the welfare of those under them. Even in hotels, lodgers and their whereabouts are verified if there is any challenge. However, the activities in baby factories seem different. Modesta recalls thus:

*Although, I was impregnated by my boyfriend, he denied it. This made me seek the services of a baby factory. I sold the child, however, when I came back after some months, to verify the status of my child, I was told that even the owners do not know where the child is staying because after the sale of any child, they do not interfere in the life of the child anymore. (Interview 5)*

This shows that young girls may think that they will get their child after some time. It may also be that the owners of these baby factories may have promised these girls they housed the opportunity of seeing their child in future. Thus, the lack of bureaucratic set up ensures that these girls never have the opportunity of having any relationship with their child.

Another view was provided by Adaobi, thus

*Once the buyer gets the child, no one questions the whereabouts of the baby. This is different from the legal orphanage, where they continually try to monitor the development of the baby. This makes barren couples patronise baby factories very well. But most times, the girls are induced with sleeping pills before the child is taken away from them. (Interview 6)*

Some of the teenagers or young girls are forced to engage in drug abuse. It is most likely that when a child of any the girls is about to be sold, they girls food or drink is induce with a sleeping pill so that she can sleep for a long time. When she wakes up, she will just receive the news that her child had been sold. Most times, this happen on the same day that the girl gave birth to the child and it is most

likely that most of the children given birth to in baby factories are through caesarean section.

#### *Lured under deception*

Some of the women reported that they never had any premonition that they were being lured into the baby factory business. In the words of Ruth,

*I was brought from the village to the city, and my parents were told that I would be taken abroad to work. It was when I got to Enugu that I was kept in a big house with other girls and forced to sleep with men for the purpose of making babies and selling them. (Interview 7)*

Thus, deception seems to be a major tool that aggressors used in bringing their victims to baby factories. Another respondent decried the fact that she thought work had been found for her in the city but met the opposite of her goals. In the words of Theresa,

*I was thinking that I was coming to the city to do house girl work so that people could train me for school. Until I came here and saw other girls, even younger than myself, I was told about my role there. We were not allowed to go out anyhow. We were monitored, and even our phones were taken away from us. Until concerned people came to our rescue. (Interview 8)*

This assertion indicates that the girls are imprisoned to prevent them from going out. If no one goes out, the government or any agency will find it difficult to know that any activity of that nature is going on there.

#### *Poverty*

Some of the informants revealed their observations as to why people accept the services of the baby factory. In the words of Uche,

*People who get pregnant and sell their babies in illegal orphanages because of financial pressures, be they personal or family financial pressures, Sometimes, the lady may be the first girl in the family and have enormous responsibilities to shoulder. (Interview 9)*

Sometimes, when the girl gets pregnant and cannot take care of herself or the baby, she decides to sell the baby off to baby factories, where she is paid handsomely. In the words of Jenifer,

*Some women who get pregnant and are left by their boyfriends to face a dark future as single mothers go to baby factories where they deliver and get paid. Others go to shelters, where they are*

*taken in and cared for. These women are frequently imprisoned against their will and kept there while paid young men continue to impregnate them. (Interview 10)*

Another view was provided by Joseph, thus:

*Some boys accept to impregnate this girl in a baby factory because of the money that they will be paid. They may sleep with ten girls per day, and the higher the number of girls, the higher their income. (Interview 11)*

Notwithstanding that most of the girls reported that difficult times pushed them into their actions, it also has to be stated that quest for wealth and self discipline contributed to their actions.

#### *Experiences of sexually abused teenagers*

##### *Forced to have sex*

Many observations have been made by victims, their friends, and observers about the experiences of sexually abused teenagers. Ifeoma recounts that:

*I was forced to have sex with boys. We were all kept in one compound. Initially, I refused, but you will be allowed to suffer from starvation. Sometimes, you will be injected, and the boy will sleep with you without your knowledge. (Interview 12)*

##### *Child forcefully taken away*

Sometimes, against the will of the teenager in the baby factory, her child is taken away from her. According to Ann,

*My friend was tied, and the owner of the baby factory took her child to someone she did not know. When the madam returned, she gave her 200,000. This made my friend close her mouth. Sometimes, the girl will be drugged to feel dizzy, and without knowing anything is happening to her, the child is taken away from her. (Interview 13)*

##### *Malnourished*

According to the World Health Organization (2023), malnutrition, overweight, and obesity are all types of malnutrition, as are non-communicable diseases associated with diet. Issues of malnourishment were reported to have occurred in baby factories. In the words of Jacinta,

*When some of the girls were rescued, some of them looked dirty. Some of them were even smelly. One begins to wonder where the money that the owners of the baby factory are making goes. (Interview 14)*

In further collaboration, Amaechi recalls,

*Some of the girls look so terrible. One could see their neck bones. One could also see the bones of their faces. The starvation may have been a result of some of the girls failing to comply with the whole instruction of their madams on the number of men that must be slept with on a day-to-day basis. (Interview 15)*

*Lack of education and guidance*

Illiteracy is reported to be a major occurrence in baby factories in Nigeria. According to Lucy,

*All the girls in the baby factory are not allowed to attend formal school. Their job is to engage in giving birth to babies. Unfortunately, some of these girls just finished secondary school or even primary school and had their dreams cut short because of the activities of baby factory owners. (Interview 16)*

In further corroboration, Adaeze observes:

*Sometimes, school dropouts are very susceptible to being lured into the baby factory business. In fact, some of them prefer not to go to school. Sometimes, when they are rescued from baby factory camps and secure admission to continue their education, they use the money to buy phones and clothes and return to the baby factory homes. (Interview 17)*

*Gender bias in payment*

It was also observed that teenagers in baby factory camps received less pay when they delivered a baby girl. In the view of Nkiru,

*When a girl delivers a girl in the baby factory, she is paid little, compared to when she delivers a boy. A friend told me of one who was paid 100,000 naira and was told that had she delivered a girl, she would have been paid up to 500 000 naira. (Interview 18)*

In another lens of observation, Faith observed that:

*Most of those who come to baby factories are very interested in male children. Sometimes, some of them even have children, but they are female, and in southern Nigeria, especially among the Igbo,*

*the birth of a male child solidifies the place of the woman in the family. Thus, women who come to the baby factory are more likely to have male children than female children. (Interview 19)*

The narrative above is all about the willingness and unwillingness of teenagers to sell their babies. Due to these socio-cultural and socio-economic factors enumerated above, the incidence of baby factories in Nigeria has continued to rise. The child being sold encounters so many challenges. This includes child labour, the likelihood of the child being used as a sacrifice, and sometimes the girl child may be trafficked into prostitution because she is not the biological child of the host family.

## 6. Discussion

This study discovered that baby factories have less stringent requirements than legal orphanage homes. In other words, the findings show that the procedural bureaucracies in orphanage homes are too rigid compared to those in baby factories. This is in line with the finding of Agbo (2014, p.91) that due to the fact that many of the motherless babies and abandoned children are not adopted, they are dying in orphanage homes. Furthermore, for instance, in Igbo land, the formal practice of child adoption appears to be challenging because of the diverse ethno-religious behavior, beliefs, and practises (Ojelabi, Osamor, & Owumi, 2015, p.79). The study also found out that childless couples are the usual customers of baby factories in Nigeria. This is in line with the research of Makinde, Olaleye, Makinde, Huntley & Brown (2017, p.98) that due to challenges with cultural acceptance of surrogacy and adoption, as well as the stigmatisation of childless couples in Southern Nigeria, infertile women are known to be significant customers of these baby factories. These actions have aided in the development of an industry where victims are subjected to physical, mental, and sexual abuse. The study further discovers that in baby factories, there is no monitoring of welfare of the child sold out. This is consistent with the study of Okoli & Udechukwu (2019, p.53), where someone was of the view that the terrible practice of not documenting as 'the lesser of two evils rather than having the girls have illegal abortions, kill or throw away the kids which might have more detrimental effects. Furthermore, in the research of Udechukwu (2018, p.45), he discovered that:

*People prefer illegal child adoption sources because there is no documentation, no assessment, no pre-adoption assessment and post-adoption assessment. Just pay in the agreed amount of money and a baby will be given to you... going through the legal process means involving the government and there is no much stigmatization about that. People don't want much publicity about them adopting a child. The social welfare will not publicize it.*

This study further shows that some of the teenagers were lured into the baby factory business because their masters promised to take them to Europe. Other

teenagers thought that they would be given good formal education in the city. This is consistent with the findings of Blue (2019), that many of the teenage girls are taken from rural areas by their benefactor, who would promise greener pastures to the family of the girl and then take her to the city to be used for commercial baby making. He further reveals that sometimes, the girl is taken beyond the shores of Nigeria to engage in commercial sex work. The findings of the study further show that poverty is one major factor pushing girls into selling their babies. This is in line with the research of Odudele (2020) and Adepelumi (2015), that poor parents typically give their kids to wealthier friends or family members, and some even go so far as to sell their kids in the hopes that they will move out of their chronic poverty and into a place where they will have a better life and more opportunities in the future.. Also, Iheamnachor (2023, p.1) noted that victims were "lured to the illicit sale of children because of the need to meet some financial challenges".

The study further documented important findings as they relate to the experiences of sexually abused teenagers in baby factories in Nigeria. The findings show that some of the teenagers are forced to have sex with men, because they have been kept incommunicado. Eteng, Nnam, Nwosu, Eyisi, Ukah, & Orakwe (2021, p.2) in their study reveal that most of the victims of baby factories are young girls, who may be pushed into the criminal activity or forced by these patriarchal indicators to engage in the baby factory business for a living. Also, Omonobi (2014) corroborated that in baby factories, teenagers are harboured and deliberately encouraged, coerced, or forced to become pregnant and subsequently give up their babies for sale. Makinde (2016) added that some teenagers are forced into these baby factories, while others are unduly taken advantage of because of unwanted pregnancies.

In addition, findings reveal that sometimes the teenager is not willing to let go of her baby, but different methods are used to get the baby from her. This is in line with the finding of Rahim (2019) that in Lagos, Nigeria's largest city, adolescent girls working in baby factories are promised jobs as domestic helpers but are instead imprisoned and forced into sex slavery where they are compelled to have children that are later sold. Further findings reveal that the girls rescued from baby factories in Nigeria look unhealthy and unkempt. This is consistent with the findings of some scholars that, due to the enslavement of the girls in baby factories, these pregnant girls are not allowed to receive adequate health care services that can ensure the safety of themselves and their babies, making room for these young mothers to die at childbirth (Makinde, Olaleye, Makinde, Huntley, & Brown, 2017, p.101). Findings of the study further show that teen girls in baby factories are not allowed to attend school due to their forced or voluntary enslavement. This is consistent with the study of Kaufman, De Wet, & Stadler (2001) that adolescent pregnancy limits the girl child chances of returning to

school. Also, Roye & Balk (1997) reported that there is an increase in teen pregnancy, which is the reason for the increasing dropout rate at different levels of education. This study further discovered that in the sale of the children from the baby factory, boys are sold higher than female children, and this affects the enumeration given to the teenager who gave birth to the child. This is in consonance with the research of Obaji (2020) that male children are frequently sold for between 700,000 and one million naira (about \$2,000 to \$2,700), while female infants are typically sold for between 500,000 and 700,000 naira (around \$1,350 to \$2,700). Also, for those buying from baby factories and reselling, Roseline Nwokocha from Umuahia who was arrested with her sister, Chioma, at Rumuokuta junction in Port Harcourt, Rivers State, explained that the previous male child she bought cost her N1.1 million and her plan was to give the child to the buyers at N1.1 million (Anagor, 2020). In further revelations, Momoh (2023) mentions that a victim was delivered of her son, and the leader of the baby factory paid the teenager N500,000 (\$1,100).

## **7. Recommendations**

The following when implemented would help to curb the increasing baby factories business in Nigeria.

1. There should be the mass enlightenment of teenagers, beginning in rural areas and moving to the cities, on the consequences of their allowing themselves to be trafficked in baby factory camps.
2. Legal assistance to teenagers who were lured and placed as sex slaves in baby factories should be given by public spirited individuals and organizations. The owners of these factories should be made to face the full wrath of the law.
3. Nigerians should be careful with the orphanage homes they patronize. Nigerians should be encouraged to patronize legal motherless or orphanage homes, notwithstanding the stringent requirements.
4. The government or concerned individuals and groups should engage in mass sensitization using educational programs on television and radio, especially in southern Nigeria, to show that barrenness or childlessness is not a curse. This will reduce the pressure and stigma that families receive from the outside world, which pushes them into going to baby factories to look for children.
5. The government or concerned individuals and groups should begin to build hospitals, which are specialized medical centers that could be accessible and affordable to everyone who needs fertility treatment in Nigeria.

## **Conclusion**

There are so many challenges and experiences that teenagers in baby factories face. In addition, there are certain factors that have sustained the business of baby factories in Nigeria. It includes the fact that getting a child from a baby factory has less stringent requirements. In addition, barren couples patronize baby factories more. Furthermore, the teenagers in baby factories are sometimes lured into the act, with the menace of poverty also motivating teenagers to migrate to cities, which makes them easy prey for pioneers of baby factories. There are so many challenges that sexually abused teenagers face in baby factories in Nigeria. It includes being forced to have sex with many boys, and when pregnant, their child is forcefully taken away from them. In addition, the teenagers in the baby factory seem malnourished and tattered. Furthermore, sexually abused teenagers find it difficult to continue schooling.



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